

**A** frutefull treatise

and ful of heavenly consolation  
against the feare of death.

W<sup>h</sup> hermits are annexed  
certaine sweet medita-

tations of the  
kingdom of

Heaven.

of life everlasting, and of the

blest state & felicity of

the same. Gathered by

that holy martyr

of God, John

Walsford.

*Perused corrected &*

augmented according to the

originall, & Imprinted

in Fleetstreet neere

to saint Dunstons

Church by

William Dowell.

Ecclesiasti, 5.

**M**ake no taryinge to  
turne vnto the lord,  
and put not of from  
day to day: For suddenly  
shal his wrath come, and  
in the day of vengeance he  
shall destroy thee. Stande  
fast in the way of the lord:  
bee stedfast in thine vnder-  
standinge, and followe the  
word of peace and righte-  
ousnes.



# A treatise agaynst

the feare of death.



BEING mynded,  
thzough the helpe  
of God, for myne  
own comfort and  
encouraging of o-  
thers, to speake

something of Deathe (at whose  
doozes thoughe I haue stande a  
greet while, yet neuer so nere, to  
mans iudgement, as I do now)  
I think it most requisite to cal  
cry for thy helpe, Oh blessed saui  
our Iesus Chryste, whiche hast  
destroyed death by thy deathe, &  
brought in place thereof, life and  
immortalitie, as by the gospel it  
appereth: graunt to mee true &  
liuely fayth, wherethzough men  
passe from deathe to eternal lyfe,  
I ii that

## A treatise against

that of practyse and not of naked speculation, I may somethynge wyte cōcernyng death (whiche is dreadfull out of thee & in it selfe) to the glozy of thy holy name, to myne owne comfort in thee, and to the edifying of al them, to w<sup>h</sup>o this my wytyng shall come, to be red & hearde. Amen.

iii. kindes  
of death.

Spiritual  
death  
what it is

¶ There be.iii. kindes of death, one whiche is naturall, an other which is spiritual, a thirde which is temporall, and a fourth which is eternal. Concerning the first and the last what they be, I neede not to declare, but the second and the thirde, perchaunce, of the summe (for whose sake especially I wyte) are not so soone espyed.

¶ By a spirituall death therfore, I mean such a death as the body lyving the soule is dead. Wher-  
of

the feare of death.

of the Apostle maketh mencio in 2. Tim. 5  
speaking of widowes which li-  
uynge daintely, being a liue in bo-  
dy, are dead in soule. Thus you  
see what I meane by the spiritu-  
all death. Nowe by a temporall **Tempo-**  
death I mean such a death, wher **ral death.**  
throughte the body and affections  
therof are mortified, that the spi-  
rite may lyue. Of which kinde  
of deathe the Apostle speaketh in Colo. 3.  
exhorting vs to kyl our members.  
And thus muche of the kindes of  
death: wherein the iudgement of  
the worlde is not to be approued,  
for it careth lesse for spiritual dea-  
the, then for naturall deathe: it  
esteemeth lesse eternall death then  
temporal death, oz els wold men  
leauē syn, which procureth both **Sinne is**  
thone and the other (I mean spi- **the cause**  
ritual & eternal death) and those **of death.**  
**A III** **tem po**

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tempozally to dye, that by naturall death they myght enter into the full fruition of eternall lyfe: Whiche none can enioy noz enter into, that here wll not tempozally dye, that is, mortifie their affections, and crucifie their lustes and concupiscences: For by obeying them at the first came death, as we may reade Genesis the. 3. If Eue had not obeyed her desire in eatinge the forbydden fruite, wherby she died spiritually, none of these kyndes of death had euer come vnto man, noz ben knowen of vs. Therfore (as I said) we must nedes here tempozally dye: that is, mortifie our affectiōs, to escape the spiritual death, and by naturall death, not onely escape eternal death of soule & body, but also by it, as by a doze, enter into et ernall

By what  
meanes  
death  
came into  
the world.

the feare of death.

eternall life, which Christ Iesus  
our Saviour hath procured and  
purchased to and for al that be in  
him, translatinge eternall deathe  
into a sleepe or rather into a des-  
lyuerance of soule & body, from  
all kinde of mysery & synne. By  
reason wherof we may se that to  
those that be in Christe: that is,  
to such as do beleue (which bele-  
uers I meane, are discerned frō  
others, by not walking after the  
flesh, but after the sprite) to those  
I say, death is no dāmage, but a  
vantage: no dreadfull thing, but  
rather desierable, & of all messen-  
gers most mery, whiles he is lo-  
ked vpon with the eyes of faith  
in the gospel. But more of this  
hereafter.

Roma. 8.

Thus haue I briefly shewed  
thee the kyndes of deathe, what  
I will they



## A treatise against

**Naturall  
Death.**

they be, whence they come, and  
what remedy for the. But now,  
for as much as I am purposed  
hereafter to entreate onely of the  
first kynd of death, that is, of na-  
tural death, something to comfort  
my self & others against y<sup>e</sup> dreade  
and paynes of the same: I wyl  
speake of it as God shal instructe  
mee, and as I accustome with  
my self to muse on it now & then,  
the better to be prepared against  
the houre of temptation.

**Death  
what it is  
to christi-  
ans.**

I haue shewed howe that this  
naturall death came by spiritual  
death y<sup>e</sup> is, by obeying our affec-  
tiōs in y<sup>e</sup> trāsgressiō of gods pre-  
ceptes: but thzough the benefite  
of Christ, to such as be in him, &  
what it is dictempozally, that is, to suche  
beleeuers as labour to mortyfie  
their affections, it is no destruc-  
tion,

## the feare of death.

tion, but a plaine dissolution both  
of soule and body, from all kynde  
of perils, dangers, & miseries,  
and therefore to such is not to be  
dread, but to be desired: as wee  
see in the Apostle, whiche desired **Philipp. 1.**  
to be dissolved: And in Simeon **Luke. 24.**  
whiche desired to be loosed, saying:  
dismiss me, O lord. By  
whiche wordes, he semeth plain-  
ly to teache, that this life is a bo-  
dage, and nothinge to be desired,  
as now I wyll something shewe.

First consider the pleasures of **This liffe**  
this life, what they be, how long is not to  
they last, how painefull we come be loured in  
by them, what they leaue behynd respect of  
them: and thou shalt even in the the plea-  
se nothing but vauitie. As for ex sures ther  
ample: how long lasteth the plea- of, beinge  
sure that man hath in the acte of nothyng  
generatio: How painfull; do me else but  
**I b** behaue vauitie.

A treatise against

behauie theym selues befoze they  
attayne it? how doth it leaue be-  
hind it a certaine lothsomnes and  
fulnes? I wyl speake nothing of  
the sting of cōscience, if it be come  
by vnlawefully. who wel seinge  
this, and fozecasting it afozehād,  
woulde not fozgoe the pleasures  
willingly, as farre as neede wyl  
permyt & suffer? If then in this  
one, wherunto nature is moſte  
pzone, and hath moſt pleasure in,  
it be thus: alas how can we but  
thincke so of other pleasures?

But the case that the pleasures  
of this life were permanente du-  
ring this life: yet in that this life  
it selfe is nothing in comparyson,  
and therfoze is ful wel compared  
to a candell light, whiche is sone  
bloſome out, to a flower, whiche  
fadeth aſway, to a ſmoke, to a ſh-  
dowe,

What this  
lyfe is,  
marke  
here, and  
learne.

the feare of death.

Downe, to a sleepe, to a runnyng  
water, to a day, to an houre, to a  
momente, and to vanitie it selfe :  
Who wold esteeme these pleasures  
and commodities, which laste so  
lyttle a while? Before they be be-  
gonne, they are gone and past a-  
waie. How much of our tyme  
spende wee in slepyng, in eating,  
in drynking, and in talking? In-  
fancie is not perceiued : youth is  
shortly ouerbloswen : middle age  
is nothyng : olde age is not long :  
and therfore (as I said) this lif,  
thzough the consideratiōs of the  
pleasures and commodities of it,  
shoulde little moue vs to loue it,  
but rather to lothe it. God open  
our eies to see these thinges, and  
to wey them accordingly.

Secondly, cōsider the miseries  
of this life, that if so be the plea-  
sures

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This life  
is more to  
be lothed  
for the my-  
series, the  
loued for  
the plea-  
sures ther  
of.

The my-  
series of  
this life  
concerning  
the body.

asures and commodities in it shoul  
moue vs to loue it: yet y<sup>e</sup> miseries  
might counteruaile and make vs  
to take it as we shoulde dor: I  
meane, rather to desier to be losed  
and dismissed hence, then ether-  
wise. Loke vpon your bodies, &  
se in howe many perils and dan-  
gers you are. Your eyes are in  
danger of blindnes and blered-  
nes: your eares in danger of deaf-  
nes: your mouthe and tongue of  
cankers, tothache and dumnes:  
your head in danger of reuomes  
& megrims: your throte in dan-  
ger of hoarsenes: your handes in  
danger of goutes & palseys. &c.  
But who is able to expresse the  
nūber of diseases, wherto mans  
body is in danger, seynge that  
somme haue written y<sup>e</sup> more then  
CCC. diseases may happen vnto  
to man?



the feare of death.

to man? I speake nothing of the hurte that maye come to our bodies by prisons, venemous beastes, water, fier, hoxses, men, &c. The m<sup>an</sup>

A gayne, loke vpon your soule: series of se howe many byces you are in this life daunger of, as heretic, hypocrite concerning idolatrie, couzousnes, idleness, the soule, securitie, enuie, ambition, pride, &c. W<sup>h</sup> lokig howe many temptacions maye on our you fall into? But this shal you olde faults better se by lokinge on your olde & tēptacions, soily, and temptatiōs, and tiōs, and by lokig on other mens fautes: other for no mā hath done any thinge mē's faults so euil, but you may do the same. We maye Moreover, loke vpon your name, see what and se howe it is in daunger to daunger sciaunders & false reportes. Loke we are al vpon your geodes, se what daungers they are in for theues, for synners by to fall &c. Loke vpon your wyfe, into. chūdren,

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Great &  
weighty  
causes for  
vs to be  
sadde and  
heauy, &  
lyttle to  
toy in the  
pleasures  
of this  
lyfe.

childzen, parents, bzetherne, sy-  
sters, kinssfolkes, seruantes, fren-  
des, and neighbours: and behold  
howe they also are in danger,  
both soule, body, name, & goodes  
as you are. Loke vpon the com-  
mon sweale and contrey, loke vpon  
the churche, vpon the myn-  
sters and maiestrates, & se what  
great dangers they are in: so that  
if you loue them, you can not but  
for the euill whiche may come to  
them, be heauy and sadde. You  
knowe it is not in your power  
nor in the power of any man, to  
hinder all euill that maye come.  
Howe many perils is infancie in  
danger of: what danger is youth  
subiect vnto: mans state is full of  
cares: age is full of diseases and  
sores. If thou be ryche, thy care  
is the greater: if thou be in ho-  
nour,

the feare of death.

nour, thy perilles are the moze :  
if thou be poze, thou art the moze  
in daunger to oppzeſſion. But a-  
las, what tongue is able to ex-  
preſſe the myſerablenes of this  
lyfe: the which conſidered, ſhuld  
make vs little to loue it.

I can compare our lyfe to no-  
thing ſo ſyrtly, as to a ſhypp in the cōpariſon  
middeſ of the ſea. In what dan-  
ger is the ſhippe and they that be ſhip on the  
in it? Here are they in daūger of ſea, & the  
tempeſt, there of quicke ſandes, liſ of man:  
on this ſyde of pyrates, on that ſoz what  
ſide of rockes, now may it leake, daungers  
now may the maſt breake, now we are ſo  
maye the maſter fall ſicke, now we great :  
may diſeaſes come amongſt the what ſo  
maryners, now we maye there diſ- like:  
ſenſion fall amongſt them ſelues.  
I ſpeke nothing of want of freſh  
water, meate, drinke, and ſuche  
other

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**B**ehold  
the grente  
miserie &  
mischie  
that this  
life is in  
danger of,  
on euerye  
syde.

**1. Cor. 2.**

other necessities: Euen such an  
other thinge is this life. Here is  
the deuill, there is the world, on  
this side is the flesh, on that syde  
is synne, which, thuzowly clea-  
neth vnto our rybbes, and wyll  
be so long as we be in this fleshy,  
and natural life: so that none but  
blind men can se this life to be so  
muche & so greatly to be desired:  
but rather, as the men that sayle,  
are most glad when they approach  
to the haueu, euen so should wee  
be most glad when we approach to  
the haueu, that is heath, whiche  
setteth vs a land: whose commo-  
ditie no eye hath seene, no tong  
can tell, no harte can conceiue in  
any poynt, as it shoulde. Happy,  
oh happy were wee, if wee sawe  
these thinges accordyngely: God  
open our eyes to se them. Amen

the feare of death.

If any man would desire test-  
monies of these things, although  
experience, a sufficient mistress, is  
to be credyted: yet wyll I here  
marke certaine places, wherby  
to the reader may resoꝛte, & finde  
no lesse then I sape, but rather  
much moze, if that with diligēce  
he reade & wey the places. Job  
the. v. calleth this life a warfare. Job. 5.  
In the. vii. chapter he paynteth Job, 8.  
it out something liuely, vnder di-  
uerse similitudes. Saint James Jaco. 4.  
compareth it to a vapour. Al the  
booke of Ecclesiastes teacheth it  
to be but vanitie. Sanct John John. 8.  
saith, it is altogether put in cuill. Psal. 91.  
Daniell saith, the best thyng in  
this lif is but vanitie, labour and  
sorrow. But what go I herabout how how  
seinge that almoste euery lease in transitoꝝ  
the scripture is ful of the byenie and misera  
and



## A treatise against

The life  
of man is,  
the scrip=  
tures doe  
euerie  
where de=  
clare.

The bre=  
uitie, va=  
nitie, and  
miserie of  
this life,  
shoulde  
cause vs  
little to re=  
garde it.

and miserie of this lyfe? So that  
I thinke as saint Augustine w<sup>th</sup>  
w<sup>rite</sup>, that ther is no man þ<sup>e</sup> hath  
liued soo happely in this wo<sup>rlde</sup>,  
that wold be content when death  
commeth, to goo backe againe by  
the same steppes, wherby he hath  
come into the wo<sup>rlde</sup> and lyued,  
except the same be in dispaire, and  
looke for nothings after this lyfe  
but confusion.

Thus I trust you se, þ<sup>e</sup> though  
the commodities of this life were  
suche as could cause vs to loue it:  
yet the breuities, vanities, and mi=  
serie of it is such, as shoulde make  
vs little to regarde it, which be=  
leeue and knowe death to be the  
enze of all myseries to them that  
are in Christ, as we all ought to  
take our selues to be, being bap=  
tised in his name (for our bap=  
tisme

the feare of death.

tisme requireth this faith vnder  
payne of damnation ) although  
we haue not obserued our profes-  
sion as we should haue done, if so  
be we nowe repente, and come to  
amendment. To suche I say as  
are in Christ, death is to be desi-  
red, euen in respect of this, that it  
deliuereth vs from so miserable a  
lyfe, & so dangerous a state as  
we now be in. So that I maye  
well say, they are senseles, with-  
out wytte, worde of loue to god,  
worde of al hatred & sense of sinne  
( wherewith this life floweth )  
that rather desire not to departe  
hence out of al these miseries, the  
here still to remaine to their con-  
tinuall griefe.

1. Pet. 1.

Apoc. 7.

But if these thynges wyll not  
moue vs, I would yet wee be  
held the commodities wherby we

Be it

death

## A treatise against

**The commodities wherto death byngeth vs, shoulde make vs willing to forsake this lyfe.**

death byngeth vs. If we be not moued to leaue this lif in respect of the miseries, wherof it is full: yet we shoulde be moued to leaue it in respecte of the infinite goodnes which the other lyfe, wherto death byngeth vs, hath moste plentifully. Men, though they loue thinges, yet for thinges whiche are better, can be contente to forgoe them: euen so we now, for the good thinges in the lif to come (If we consider them) shall and wil be content to forgoe the most commodious thinges in this present life. Here we haue great pleasure in the beuotie of the woꝛlde, and of the pleasures, honours, & dignities of the same: also in the company of our friendes, parentes, wyfe, children, subiectes: also in plentie of ryches, cattel. &c. and

the feare of death.

and yet we knowe that neuer a one of these is without his dyscommoditie, which god sendeth, lest we shuld loue them to much: as if you wyl wepe thinges, you shal easily perceiue. The Sunne, though it be fayre & cherefull, yet it burneth sometimes to whot. The ayre, though it be light and pleasant, yet sometimes it is dark and troublous: and so of other thinges. But be it so, that there were no discommodities mingled with the commodities: yet (as befoze I haue saide) the breuitie and shorte time that wee haue to vse them, shoulde asswage their dulcetnes.

But if this were not also, but that the pleasures of this lif were without discommoditie, permanent, and without peril (wherof

W iii

they

## A treatise against

The pleasures of  
this life  
what they  
are, in com=  
parison of  
the plea=  
sure of the  
life to come.

they be full) yet are they nothing  
at all to be compared to the com=  
modities of the lyfe to come.

what is this earth, heauen, and  
shape of the worlde, wherin bea=  
stes haue place, and wicked men

Goddess ennemies haue abyding  
and lybertie, in comparison of the  
newe heauen and earth, wherin

righteousnes shal dwell: in com=  
parison of that place where An=  
gels and archangels, and al gods

people, yea God hym selfe hath  
his abiding and dwelling: what  
is the company of wife, children,

&c. in comparison to the company  
of Abraham, Isaac, & Jacob,  
the Patriarkes, Prophetes, A=  
postles, martyrs, confessozs, vir=  
gins and all the sainctes of God?

what is the companie of any in  
this worlde, in comparison to the

company



the feare of death.

company of the Angels, Archangels, Cherubins, Seraphins, powers, thrones, dominations: yea of god the father, god the sonne, and god the holyghost: what are the riches and pleasures of this lyfe, in comparison of the felicitie of euerlasting lif, which is without all discommodities, perpetually without all peryll and reprobation: Oh the myght and melody: Oh the honour, and glozy: Oh the riches and bewtye: Oh the power and maiestie: Oh the sweetenes and dignitie of the lyfe to come. The eye hath not scene, the care hath not hearde, nor the harte of man is not able to conceiue in any thyng, any parte of the eternall felicity, and happy state of heauen. Therefore the

The blessed state of the life to come.

1. Co. 2.

B iii

Saintes

A treatise against

Sainctes of God haue desired so earnestly & so hartely to be there.

**Psal. 84.**

The be-  
he-  
ment desire  
and lōging  
of Goddes  
sainctes to  
be dissolued  
and to be  
with god.

nacles sayth David? My soule  
hath a desire to enter into y<sup>e</sup> cour-  
tes of the Lord: my hart and my  
soule reioyce in the lyainge god.  
Blessed are those y<sup>e</sup> dwell in thy  
house, that they may alwayes be  
praying thee: for one day in thy  
courtes is better then a thousand  
els where. I had rather be a doze  
keeper in the house of my GOD,  
then to dwell in the tentes of vn-  
godlines: For the lord god is a  
light and defence. And againe, as  
the Hart desireth the water bro-  
kes, so lōgeth my soule after thee  
oh god. My soule is a thyrist for  
god, yea euen for the lyainge god.  
When shall I come to appere be-  
foze the p<sup>re</sup>sence of god? And my  
soule

**Psal. 24.**

the feare of death.

soule thirsteth for thee : my flethe  
also longeth after thee in a barren  
and drye lande, where no water  
is. They (gods peple I meane)  
desire the daye of their redempti-  
on, & they shall crye, let thy king-  
dome come : they crie, come lord  
Jesus, come : they lyft vp theyr  
heades, looking for his appearing  
whiche wyll make their vile bo-  
dies like to his owne glorious and  
immortall body : For when hee  
shal appeare they shalbe like vn-  
to hym. The angels wyll gather  
them together, & they shall mete  
hym in the cloudes, and be al-  
wayes with hym. They shall  
heare this ioyfull voyce, come ye  
blessed of my father, possesse the  
kingdome prepared for you from  
the beginning. Then shall they  
be lyke vnto his Angels : then  
B v shall

Psal. 63.

Roma. 8.

Apoc. 22.

Philip. 1.

Math. 24.

1. Thes. 4.

Math. 25.

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**Apoc. 7.** Shall they shyne lyke the Sunne in the kyngdome: then shall they have crownes of glozy, and be en-

**The glo-** dued with whyte garmentes of  
**ry and fe-** innocencie and righteousenes, &  
**licitie of** palmes of victoꝛye in their han-  
**Gods chil** des. Oh happy, happy is he that  
**dren in the** may with them, se that immoztal  
**kingdome** and incorruptible inherytaunce,  
**of God.** which the we shal enioy for ever.

**Death &** Thus you se (I hope) suffici-  
**hauen of** ently, that in respect of heauen &  
**eternall** eternall blysse (wherunto by the  
**life,** hauen of death we land) this lif,  
though there were no euill in it,  
is not to be loued: but rather we  
that be pilgrimes in it, should de-

**The mi-** sier with Paule and Symeon, to  
**series and** be toled and dissolued, that we  
**angers** might be with god. Here our wo-  
**we passe,** dics (as before is spoken) are in  
**and the** daunger of innumerable euilles  
but

the feare of death.

but there our bodieſ ſhall be, not  
onely without al daunger, but al=  
ſo be like the glorious & immor=  
tal body of the lord Jeſus chriſt. **Phil. 3.**  
**Mat. 13.**  
Nowe our bodieſ be darke: then **Gen. 12.**  
ſhall they be moſt cleere & lyght, **Mat. 17.**  
as we ſe Chriſtes face dyd ſhine  
in his tranſfiguration like to the  
ſunne. Now our bodieſ be vile,  
miſerable, mortall and corrupti=  
ble, but then ſhall they be glory=  
ous, happy, immortal and incor=  
ruptible. Wee ſhall be lyke vnto **Col. 15.**  
**Jo. 3.**  
Chriſt our ſauour: euen as he is,  
ſo ſhal we be. As we haue borne  
the image of the earthly, ſo ſhall **1. Cor. 15**  
we beare the image of the heauen.  
ly. Where our ſoules are in greate Now ſo=  
darknes and daungers of many liſh & ſenſ=  
euils: but there they ſhall be in les are  
great light, ſafe ſecuritie, and ſe=  
thel which  
ſure felicitie: we ſhall ſe god face in reſpecte  
to face,



A treatise against

pect of so face, where now we see him but  
glorious as in a glasse, thorow a darke  
a state speaking. There shal we behold  
will not him euen as he is, and be satisfied  
gladly without lothsomnes of his pre-  
sorsake so sense: yea we shalbe endued with  
miserable most perfecte knowledg. where  
a lyfe? now we know but partly, there  
shal we know as we be known.  
Here our commodities are mea-  
surable, shorte, vncertaine, and  
mingled with many incommody-  
ties: but there is myzth without  
measure, all lybertie, al light, all  
ioye, reioysing, pleasure, healthe,  
wealthe, ryches, glozpe, power,  
treasure, honour, triumph, com-  
forte, solace, loue, vnitie, peace,  
concorde, wysdome, vertue, me-  
lody, mekenes, felicitie, beatitude,  
and all that euer can be wysshed  
or desired, and that in most secu-  
ritie

the feare of death.

ritie and perpetuittie that may be  
conceiued or thoughte, not onely  
of men, but also of aungelles, as  
wytnesseeth hee that sawe it, (I  
meane Paule) who was carped  
vp into the thirde heauen: The  
eye hath not scene (saith hee) the  
eare hath not heard, neither hath  
entred into the harte of man, the  
felicitie that God hath prepared  
for them that loue hym. There  
the archangels, angels, powers,  
thrones, dominions, cherubins,  
Seraphins, Patriarkes, Pro=  
phetes, apostles, martyrs, Vir=  
gins, confessoys, and ryghteous  
spirites cease not to singe nyghte  
and day, Holy, Holy, Holy, lord  
God of hostes: honoz, maiestie,  
glozy, impery, and dominion be  
vnto thee, oh lord God the crea=  
tor: Oh Lord Iesu the redemer:

1. Cor. 2.

Apo. 4.

A treatise against

The claritie and brightnes of Gods children in his kingdome, as boue the seven fold brightnes of the sun. holy spirit the comforter. For the light of the moone shalbe as the lyght of the sunne: and the lyght of the sunne shalbe seven folde, euen as the lyght of seven daies in his blessed kyngdome, where and when he wyll binde by the woordes of his people, and heale theyr plagues. Oh that we might haue some liuely sight hereof, that we might reioyce ouer the vndefyled & unmoztall inheritaunce, wherunto God hath called vs, & whiche he doth kepe for vs in heauen: that we might heare the sweete songe of his saued people, crying saluatiō be vnto him that sitteth on the throne of our God, & vnto the lamb: that we might with elders and Angels, sing and say praise and glory, and wysedome, and thankesgewing, and honour  
and

## the feare of death

and power, and might, be to thee  
our god for evermore: that we  
might be couered with a white  
stole, & haue a palme in our han-  
dis, to stand before Gods throne  
night and day, to serue him in his  
temple, and to haue him dwell in  
vs: that we might heare & greate  
voice saying from heauen: behold  
the tabernacle of the lord is with  
men, and he wil dwell with them  
and they shall be his people, and  
God hym selfe wil be with them,  
their god. Oh happy were they  
that now we myght haue a little  
shewe of that hoily cite, new Je-  
rusalem, descending from heauen,  
prepared of god as a bride decked  
for her husband, which he shew-  
ed to his seruaunt sainte Iohn.  
Trewely this should we se if we  
were with him in the spirit: but  
this

Apoc. 22.

Apoc. 21.

## A treatise against

Lacke of  
fayth is þ  
cause whi  
we do so  
lyttle de-  
sire to be  
out of  
this syn-  
full lyfe.

An objec-  
tion proce-  
dinge of  
the sense  
of synne &  
reason,  
whiche is  
an aduer-  
sary to  
fayth.

this can not be, so longe as we  
are in the fleshe. Alas then and  
swell away, that we loue this life  
as we do. It is a signe we haue  
lyttle faith, for els how could we  
but night and day desire the mes-  
senger of the lord (death I mean)  
to deliuer vs out of all miseries,  
that we might enter into the fru-  
ition of eternall felicitie?

But here wyl some man saye:  
Oh Sir, If I were certayn that  
I should depart from this mis-  
erable life, into that so great sely-  
citie, then coulde I be right glad  
and reioyce as you wyl mee, and  
hys death welcome: but I am a  
synner, I haue greuously trans-  
gressed and broken Gods wyl,  
and therfore I am afraide I shal  
be sent into eternall woe, perdi-  
tion, and mylerie. Here my brow  
ther



the feare of death.

ther thou doest wel that thou do-  
est acknowledge thy self a sinner,  
& to haue deserued eternal death:  
for doubtles, if wee say, we haue  
no sinne, wee are lyars, and the  
trueth is not in vs. A chyld of a  
nightr birth, is not pure in god-  
des syghte. In sinne were wee  
borne, and by birth or nature we  
are the chyldren of wrath, and fi-  
er brandes of hell. & herfore con-  
fesse our selues to be sinners, wee  
needes must. For if the lord wyl  
obserue any mannes iniquities,  
none shall be able to abide it. Yea  
we must needes all cry: enter not  
into iudgement, O Lord, for in  
thy syghte no fleshe, nor man ly-  
uing can be saued. In this point  
therefore thou hast done well to  
confesse that thou art a synner.

But now, where thou standest

C

iii

1. John, 1

Job, 25

Psal. 129

Psal. 141

## A treatise against

**T**hye thin in doubte of pardon of thy sinnes  
ges wher and thereby arte afrayde of dam-  
by the af- natiō, my deere bzother, I wold  
flicted con haue thee answere mee one que-  
sciēce may stion: that is, whether thou desi-  
be assured rest pardon oꝛ no: whether thou  
of pardon doest repent oꝛ no: whether thou  
& forgeue doest vnfaignedly purpose, if thou  
nes. sholdest lue, to amende thy life oꝛ  
no. If thou doest euen befoze god  
so purpose, & desirest his mercy,  
then harken ( my good bzother )

**E**say. 43.

**E**say. 1.

**E**zech. 33

What the lord saith vnto thee: I  
am hee, I am hee, that for my  
sowne sake wyll doe away thyne  
offences. If thy sinnes bee as  
redde as scarlet, they shalbe made  
as whyte as snow, for I haue no  
pleasure in the death of a sinner.  
As surely as I lyue, I wyll not  
thy death, but rather & thou shol-  
dest lue and be cōuerted. I haue

the feare of death.

so loued the worlde that I wold  
not spare my dearelye beloued  
Sonne, the Image of my sub- **Iohn. 3.**  
staunce, and brightnes of my glo-  
rye, by whome all thinges were  
geuen: but gaue hym for thee, not  
onely to be man, but also to take  
thy nature, and to purge it from  
mortalitie, sinne, and al corrupti-  
on, and to adorne and endewe it  
with immortalitie & eternal glo-  
ry, not onely in his owne person,  
but also in thee, and for the: wher  
of nowe by faith I woulde haue  
thee certein, as in very dede, thou  
shalte at length feele and fully en- **Phillip. 2.**  
ioye for euer. This my sonne I  
haue geuen to the death, & that a  
moste shamefull death euen of the  
crosse for thee, to destroye death,  
to satisfie my iustice for thy sins:  
therefore beleue, and accordeinge  
unto  
C. 11. to

A treatise against

to thy faith so be it vnto the. Har-  
ken what my sonne himselſe ſay:  
**Math. 11** eth vnto thee: Come vnto mee al-  
ye that laboure, and are laden, &  
**John. 3.** I will reſreſhe you. I came not  
into the worlde to damme the  
**Luke. 5.** world, but to ſaue it. I came not  
to call the righteous, but ſinners  
to repentance. I praie not (ſayth  
he) for theſe mine Apoſtles only,  
**John. 15.** but alſo for al them that by theſe  
preachig, ſhal beleue in me. How  
what prayed hee for ſuche? Fa-  
ther (ſayth he) I will that where  
I am, they may alſo be, that they  
maye ſee and enioye the glorie I  
haue and alwaies had with thee.  
Father ſaue them and kepe them  
in thy truth. Father (ſayth hee)  
I ſanctifie my ſelfe, and offer vp  
my ſelfe for them.  
Loe, thus thou heareſt how my  
ſonne

the feare of death.

sonne prayeth for thee. Marke  
nowe what my Apostle Paule  
sayeth: we know (saith he) that  
oure Saviour Chzistes prayers  
were hearde. Also this is a true  
saying that Iesus Chzist came  
into the worlde to saue sinners.  
Marke what he saith to y<sup>e</sup> Iay-  
lor: beleue in the Lorde Iesus &  
thou shalt be saued: For hee by  
his owne self, hath made purga-  
ciō for our sinnes. To him (saith  
Peter) beareth all the prophetes  
witness, that whosoever beleueth  
in his name shal receiue remissio  
of their sins. Beleue man, pray,  
Lorde helpe mine vnbelicfe, lorde  
increase my fayth, aske and thou  
shalt haue. Harken what s. Iohn  
saith, If we confesse our sinnes,  
God is righteous to forgive vs  
al our iniquities, and the blood of

Heb. 5.

1. Tim. 1.

Act. 16.

Heb. 9.

Act. 8.

Mark. 6.

Luke. 17.

1. Iohn. 1

C. 11.

cur



A treatise against

1. John. 2

Luke. 1.

Rom. 5

Rom. 8.

our lord Iesus Christ that wash  
vs fro our sinnes. For if we sin,  
we haue an advocate (saith he)  
with the father, Iesus christ the  
righteous, and he is the propiti-  
ation for our sins, Harken what  
Christe is called: Call his name  
Iesus, saith the Angel, for he shal  
save his people from their sinnes:  
So that where abundance of sin  
is, there is abundance of grace.  
Say therefore, who shal lay any  
thing to my charge? It is god &  
absolueth me, who then shal con-  
dempne me? It is Christ which  
is dead for my sinnes, yea which  
is risen for my righteousness, &  
sitteth on the righte hande of the  
father & prayeth for me. Be cer-  
tayne therfore and sure of pardon  
of thy sinnes: be certain and sure  
of euerlasting life. Do not now  
saye

the feare of death,

say in thy hart, who shall descend  
into the deepe that is, doubt not  
of pardon of thy sinns, for that is  
to fetch by Christ againe: neither  
say thou, who shall ascende by in  
to heauen: that is, doubt not of e-  
ternall blisse, for that is to putte  
Christ out of heauen. But mark  
what the lord saith vnto thee: the  
worde is nigh thee, euen in thy  
mouth and in thy hart, and this  
is the worde of faith which we  
preach: If thou confesse with thy  
mouth that Iesus Christ is the  
lord, & beleue with thy hart that  
God rayled him by from the dead,  
thou shalt be safe. If thou beleue  
that Iesus Christ died and rose  
again, euen so shalt thou be assu-  
red (saith the lord god) that dieng  
with christ, I wil bringe thee a-  
gayne with him.

Rom. 10.

1. Thes. 4.

C. iij.

Thus

A treatise against

1. Cor. 15.

The grea-  
test disho-  
nor to god  
is, to dout  
of his mer-  
cy.

Luke, 7.

Thou deare brother, I thought  
good to wyte to thee in y name  
of the Lorde, that thou fearinge  
death for nothing els but because  
of thy sinnes, mightest be assured  
of pardon of them, & so embrace  
death as a deare friend, & insulte  
against his terrour, singe, & po=  
wer, sayinge: death where is thy  
singe? hel where is thy victo-  
ry? Nothinge in all the worlde so dis-  
pleaseth the lorde as to doubte of  
his mercie. In the mouth of two  
or thre witnesses, we shoulde be  
content. Therefore in that thou  
hast heard so many witnesses,  
howe that in dede, desiring mer-  
cy with the Lorde, thou art not  
sente empty a waye: geue credite  
thereto, and saye wpth the good  
Virgyn Marye, beholde thy ser-  
uant (Oy Lorde) be it vnto me  
accozdinge

the feare of death.

according to thy word. Upon the which word, see thou set thine eye only and wholly: For otherwise, here thou seest not god thy father but i his worde, which is y glasse wherin now we behold his grace and fatherly loue towards vs in Christe, & therfore herewith we should be content, and geue moze credit to it then to all our senses, & to al the world besides. \* The worde (saith our Saviour) shall iudge. According to it therfore, & not according to any exterior or interior shew, iudge both of thy selfe & of al other things els. Concerning thy selfe: if thou desire in deede Gods mercy, and lamentest that thou hast offended, loe it pronounced y there is mercye with the lord for thee, & plenteous redemption. It telleth thee which

in y word only, wee beholde gods loue & fauoure towards vs, & therfore we should geue credit to it against al our sense, reason, and iudgmēt. \* John. 12

Psal. 130

wouldest

## A treatise against

**Deathe**  
**What it is**  
**by y<sup>e</sup> word**  
**of god.**

**2. Cor. 5**

• wouldest haue mercy at y<sup>e</sup> lordes  
 • hand, that the Lorde willethe the  
 • same, and therfoze thou art happy  
 • for he woulde not thy death. It  
 • telleth thee that if thou ackno-  
 • ledge thy faultes vnto the lord,  
 • he will couer them in his mer-  
 • cy. Againe, concerning death, it  
 • telleth thee that it is but a sleep:  
 • that it is but a passinge vnto thy  
 • father: that it is but a deliuerance  
 • out of misery: that it is but a put-  
 • ting of of mortality & corruption:  
 • that it is a putting on of immor-  
 • talitie & incorruption: that it is a  
 • putting away of an earthy taber-  
 • nacle, that thou mayest re-  
 • ceiue an heauely house of mansi-  
 • on: that this is but a callinge of thy  
 • home from the watching & stan-  
 • ding in the warfare of this mis-  
 • erable life. According to this (1<sup>st</sup>)

We 210



## the feare of death.

woorde I meane) do thou iudge of,  
death, & thou shalt not be afraide,  
of it, but desire it as a moste hol-  
some medecine and a frendly mes-  
senger of the lordes iustice & mer-  
cy. Embrace him therfore: make  
hym good chere, for of al enemies,  
he is the leaste. An ennemy quod  
I: nay rather of all frendes he is  
the beste, for he bringeth thee out  
of all daunger of enemies, into  
most sure & safe place of thy vnfa-  
med frende for euer.

Let these things be oftē thoughte  
vpon. Let death be premeditated,  
not only because he commeth vn-  
certeinly (I meane for the time,  
for els he is most certeyne) but al-  
so because he helpeth much to the  
contempt of this worlde: out of  
which, as nothinge wil go with  
thee, so nothinge canste thou take  
with

whi death  
oughte to  
be preme-  
ditate and  
thoughte  
often vpo

A treatise against

• with thee: because it helpeth to  
• mortifying of the fleshe, whych  
• when thou fedeste, thou doest no  
• thinge els but feede swozmes: be-  
• cause it helpeth to the well dispo-  
• sing & due ordering of the thinge  
• thou haste in this lyfe: because it  
• helpeth to repentance: to bringe  
• thee vnto the knoweledge of thy  
• selfe, that thou arte but earth and  
• ashes, and to bring thee the more  
• better to knowe God. But who  
• is able to tel the comodities that  
• come by the often and true consi-  
• deration of death? whose time is  
• therefore lefte vnto vs vncertain  
• and vnknewen (although to god  
• it be certein, and the bounds there-  
• of not only knowne, but appoin-  
• ted of the Lorde, ouer the whych  
• none can passe) because we shoulde  
no

**Iob. 14.**

the feare of death.

not prolonge and put of from day ,  
to day amendement of our life, ,  
as dyd the riche man, vnder hope **Luke. 12.**  
of longe life. And seinge it is the ,  
ordinance of god, & commeth not ,  
but by the will of god, euen vnto ,  
a sparro, much more then vnto ,  
vs, which are incōparably much ,  
more deare thē many sparowes: ,  
and in that this wil of god is not ,  
only iuste but also good (for he is ,  
our Father) let vs, if there were ,  
nothing els but this, submit our ,  
selues, our senses, & iudgements ,  
vnto the pleasure of him, beyng ,  
content to come out of the rōume ,  
of our souldership, whensoever he ,  
shal send for vs by his p̄seruant ,  
death. Let vs render vnto him, ,  
that whiche he hath lent vs so ,  
longe (I meane life) leaste we be ,  
counted vnthankful, And in that  
death

## A treatise against

death commeth not but by sinne,  
in that wee haue sinned so often  
and yet the Lorde hathe ceased  
from exacting this tribute & pu-  
nishment of vs vntil this present  
let vs with thankfulness praye  
hys patience, and pay our det, not  
doubting but that he being our fa-  
ther & our almighty father, can &  
will, if death were euil vnto vs  
(as god knowech it is a chiefe be-  
nefite vnto vs by Chryst) conuert  
& turne it into good. But death  
being (as before I haue shewed)  
not to be dzed, but to bee desired.

**Luke. 11.** let vs lift vp our heades in thin-  
king on it, and know that our re-

**The. iiii.** demption draweth nigh. Let our  
last Arty= minde be occupied in the consy-  
cles of the deration, or often cōtemplation  
sayth oftē of the four last articles of our be-  
to be me= liefe: y is the cōmuniō of sainct

or the

the feare of death.

of the holy catholike Church: remission of sinnes: resurrection of the flesh: & the life everlasting.

ditate and  
thoughte  
vpon.

By faith in Christ, be it neuer so faint, little or cold, we are members in very dede of the catholike & holy church of Christe: that is, we haue cōmunion or feloweship with al the saintys of God that euer were, bee, or shalbe. wherby we may receaue great comforte: for though our faith be feble, yet the Churches faith (wherof our Sauour Christ is the heade) is mighty enough: though our repentance be littel, yet the repentance of þ church, wherewith we haue communion, is sufficient: though our loue be languishinge, yet the loue of the church & of the spouse of the church, is ardent: and so of al other thinges we wante. Not  
that



A treatise against:

that I meane this as though any man shold think that our faith shoulde be in any or vpon any other, then only vpon god the father, the sonne, & the holy ghost: nerther that any shoulde thinke I meane therby any other merites or meane to saluation, then onely the merites and name of the lord Iesus: but that I would the poore christian conscience, which by baptism is brought into gods church and made a member of the same thorofo faith, shoulde not for hye sinnes sake, or for the want of anye thynge he hath not, dispaire: but rather should knowe that he is a member of Christs church & mystical body, & therefore cannot but haue communion and fellowship of both that is of Christ himselfe being the lord, husband, and head

the feare of death.

heade thereof, and of all that ener bath ben, bee, or shalbe mēbers of it, in al the good things that euer they haue had, haue, or shal haue. Scil doth the church pray for vs by Chzistes cōmaundement: for= geue vs our sinnes, leade vs not into temptation, deliuer vs from euil: yea Chzist himself doth pray for vs, being members of hys bodie (as we be in dede) if that we beleue, though it be neuer so litel. God graūt this faith vnto vs al, and increase it in vs. Amen. Out of this church no Pope nor prelate can caste vs, or excommunicate vs in dede, although exteriourly they segregate vs frō the societie of gods saintes. But enough of this.

to dispaire  
of Gods  
finall fa=  
uour and  
mercy.

As I woulde haue vs often to muse vpon the catholike Church

D. j.

o2

## A treatise against

**That we** of cōmunitie of saintes) wherof we are par- may not doubt, in what state so takers of euer we be, vnder payne of dam- this com- natio, being baptised in the name munion & of the father, the sonne, and the ho felowship ly Ghost: ) so woulde I haue vs wee maye to meditate vpon the other arry- not doubt eles folowing: that is, remissio of beinge re- sinnes: resurrection of the fleash: ceued ther & life euermlasting. It is an article vnto by of our faith to beleue: that is, to baptysme. be certayne, & our sinnes are pardoned: therfore doubt not therof, lest thou become an Infidell.

**None so** Though thou haue sinned neuer greate or so soze, yet nowe despaire not, but grenous a be certayne that god is thy God: sinner but that is, that he forgiueth thee thy there is sinne. Therfore (as I said) dout mercy for not thereof, for in so doinge thou him wryth puttest a saillet on the heade of thy the Lord. soule, that the dew of gods grace cau

the feare of death.

can not in dede droppe into it, but **Cantic. 5**  
slippe by as faste as it droppeth.  
Therefore without that sallet of  
soule nightecap bee barheaded:  
that is, hope still in the mercy of  
the Lord, and so mercye shall  
compass thee on euery side.

In like manner, the article of  
the resurrection of the flesh, haue  
often in thy minde, beinge assu-  
red by this, that thy carcase and  
body shalbe raysed vp againe in  
the last day when the Lord shall  
come to iudgement, and shalbe  
made incorruptable, immortall,  
glorious, spiritual, perfect, light,  
and euen lyke to the gloriuous  
body of our Sauour Iesu christ:  
for hee is the firste fruytes of **Phil. 3**  
dead, and as god is all in all, so  
shal he be vnto thee in Christe.  
Take therfore vpon thine owne  
estate

D. ii.

A treatise against

1. Cor. 15

estate : for as he is so shalt thou be. As thou hast bozne y<sup>e</sup> image of the earthly Adam, so shalt thou beare the Image of the heavenly: therfore glorie thou nowe god, both in soule and body. Wap and loke for this day of the lord with groning and sighing. Gather together testimonies of this which I do omitte for times sake.

Exod. 34

Laste of all, haue often in thy minde, life everlasting, wherunto thou art euen landinge. Death is the hauen that carpech thee vnto this lande : where is all that can bee wished, yea aboue all wishes and desires: for in it wee shall see god face to face, which thing now we can in no wise doe, but must couer our faces w<sup>th</sup> Ayoyles & Helias, tyll the face o<sup>r</sup> foreparts o<sup>r</sup> y<sup>e</sup> lord be gone by. Now must we



A treatise against

we loke on his backe partes, be-  
holding him in his worde, and in  
his creatures, & in the face of Je-  
sus Chyriste our mediatoure: but  
then we shal se him face to face, & 1. Cor. 13  
we shall knowe, as we are know-  
wen. Therfore let vs often think  
on these thinges, & we may have  
sayth, lustely and cherefully to ar-  
rue at the happy hauen of death,  
which you se is to be desired, and  
not to bee dread, to all those that  
are in Chyrist, that is, to suche as  
do beleue in deede: which are dis-  
cerned from those that onely saye  
they do beleue, by dyeng tēporal-  
ly, that is by labouring to mortify  
thoſe gods spirite, the affecti-  
ons of the flesh: not & they should  
not be in thē, but that they should  
not raigne in thē, that is in theyr  
mortal bodies, to geue ouer them  
D'ij. selues

Roma. 8.

**A treatise against**

**selues to serue sinne : whose seruaunts we are not, but are made seruauntes vnto righteousness, being nowe vnder grace and not vnder the lawe, and therfore hath god mercifully promised that sinne shal not raigne in**

**vs :**

**The whych he continually graunte for his truth, power, & mercies sake**

**Amen,**

**(?)**

## A meditation

A Meditatio cōcerning y<sup>e</sup> king-  
dome of Chzist, & that it is no  
corporeall thing, as the Iewes &  
Anababristes do saine: to whō y<sup>e</sup>  
Papistes (in maner) assent, ma-  
kinge the church so gloriouſ and  
gay a dame, far vnlike to be chz-  
istes Spouse: who was here on  
earth in no such felicitie & world-  
ly glozy, as their church is. They  
make moze of the good wiffe then  
of the good man, and therfore set  
forth to vs a Trumpet for Chz-  
istes spouse.

O Den mine eies deare lord,  
to see thy kyngdome, for it  
is spirituall, and of carnall  
eies simply cannot be considered,  
& therfore lesse ought we to mar-  
uell to see it contempned, and the  
chilozen therof persecuted: y<sup>e</sup> most  
part

## A meditation

part of men, and spectally y great  
men of the woꝛld being carnall &  
not spirituall, althoughe by title  
manye bee called so. Geue me thy  
light to see, that thy kingdome (O  
christ) is thy sitting on the right  
hande of thy father & ours, & thy  
interpellation and mediation for  
vs, & also thy geuing of pardon &  
forgeuenes of sinnes, & the holpe  
sprite to thy church, that is, such  
as beleue in thee and cal bpō god  
the father thzoughe confidence in  
thee: & hereto, thy sanctifyinge of  
of them, that thou maist raise the  
vp in y laste daye, to life & gloꝝy  
euerlasting. Graūt me to know,  
y for the attaining of al these bene  
fits (which be the liberties & pri  
uilegies of thy kingedome) thou  
hast ordeined y ministry of thy  
gospel & sacramentes, thereby to  
cal

## A meditation

cal & bringe men to y<sup>e</sup> knowledg  
of thy father & thee, which is eter  
nal life. Graunt y<sup>e</sup> I may feele in  
my self liuely & cōfortably y<sup>e</sup> effica  
cy and vertue of thy holy ghoſte,  
which is effectual by y<sup>e</sup> ministry  
& word. And lest afflictions ſhuld  
diſmay me, & y<sup>e</sup> cōpany of euil mē  
mingled w<sup>th</sup> the goodly, ouerthrow  
me or offend me: graunt y<sup>e</sup> I may  
not only know how y<sup>e</sup> thy church  
& the true chyl dren therof ſhal in  
this world vntil y<sup>e</sup> laſt day, ſuffer  
perſecution, & that gotes will be  
amongest the ſhepe, vntil the day  
of iudgement: but alſo y<sup>e</sup> I maye  
in affliction reioyce and glozifye  
thy holy name, being preſerued al  
waies frō y<sup>e</sup> counſel of the vnged-  
ly, from the way of the wicked, &  
from the ſeate of the ſcozneful: to  
delite in thy laſte night and day,

D.v.

to



## A meditation

to be made spiritual & to haue the  
benefite of thy kingdome & priest  
hode, which be both spiritual, p:  
seruing thy people from y<sup>e</sup> tyranny  
of sinne & Sathan, althoughe in  
this life y<sup>e</sup> permit their enemies  
to bere the, to thy further gloze &  
their encrease in repentaunce and  
& godlines: which geue vnto mee  
and encrease in mee for thy holys  
names sake. Amen.

**S**criptures prouing Chzistes  
kingdome to be spiritual.

**John. 18.** **M**y kingdome is not of this  
worlde. Thou hast geuen  
him power ouer all flesh,

**John. 17** that how many soeuer thou haste  
geue vnto him, he might geue to  
y<sup>e</sup> same euerlastinge life. what is  
it: any worldly policy: no: there-  
foze it foloweth: & this is euerla-  
sting

## A meditation

King life, & they may know thee Rom. 8.  
to be the only true God, & whom Esay. 12.  
thou diddest sende Iesus Christ,  
which sitteth on the right hande  
of god & prayeth for vs. The rote Esay. 11.  
of Iesse shal stande vp and & gen-  
tles shal make their prayers vnto  
him. &c. By these two sentences  
we may see Christes kingdome &  
priesthode to be spirituall, and no  
polytike regimēte. He prayeth  
for vs to his father, and so rag-  
neth that he will be called vpon,  
wyl heare vs, satisfie vs, & keepe  
vs with his holy spirite, as gods  
chil dren : for they are ledde by the  
spirite of God: in their hartes he  
will write his law &c. which be-  
nefits let vs loke for, & no corpo-  
ral kingdome. We are felloshe bet-  
res with Christe. If so be we do  
suffer with him, we shalbe glori-  
fied

## A meditation

1. **Psal. 44.** tied with hym. we are saved by hope. For thy sake we are killed al the day longe. In this worlde you shal haue affliction. Al þe wil line godly in chryst must suffer per secution. And many places there be, which teach vs þe glozy of Chrystes kingdome is no worldly dominion or power, but a spiri tual thing, that we should be re suscitated & haue a new & an eter nal life, righteousness & glozy, euē such as Chryst hath. Besides this 2. **Thel. 2** Danie telleth þe Antechryst shal beare rule in the Church, vntill Chryst come to iudgement: then shal he destroy his kingdōe. So þe true church of Chryste shall not haue worldely dominion and kingedome, but rather be persecu ted, & especially towarde thende of the worlde, as Peter telleth, þe  
as

## A meditation

as there was before Christs coming in y<sup>e</sup> church, false prophets, & the regiment was with the aduersaries whiche beare the name of y<sup>e</sup> church, vnder the which they destroyed y<sup>e</sup> church: so shal it be in the church after Christs tyme. There wilbe, saith he, many false teachers which will deceane not a fewe or the fewer parte, but many & the greater part, as now the Papistes haue doone almoste all Christendom. Againe he sayth y<sup>e</sup> there will come mockers, whych wyl make a mocke of religion, so that the church cannot but be persecuted. Daniel plainly sheweth y<sup>e</sup> the beastes, that is the empires of y<sup>e</sup> world: shalbe cast into y<sup>e</sup> fire, when Christ shal come to iudgement: so y<sup>e</sup> some wicked Empires shal continue vntil the laste day.

1. Peter 2

1. Dan. 7

The

## A meditation

2710 60.

Psal. 45.

The true Church of Chziste is carefull for inwarde beauty, as it is writtē of the kings daughter: wheras the papistical church nothinge passeth therof, but altogether careth for externall geare. So sayth our Papistes in England: Come to the church & do as other men do outwardly, & kepe your conscience to your selues.

Scriptures prouinge that in Chzistes Church vppon earth there shalbe good and bad mingled vntil the day of iudgemēt.

Luke. 17

Math. 13

As it was in the dayes of Lot, so shal it be in the coming &c. In ʒ night there shalbe two in one bed, one shalbe taken &c. Let them (the tares amongest the Cozne he meaneth) growe



## A meditation

grow together vntil the harness.  
The Harneſte is the ende of the  
worlde: then the ſonne of man ſhal  
ſende forth his angels, & they ſhal  
gather all offence geuers oute of  
his kingedome, and thoſe whiche  
worke wickednes. So ſhal it go  
in the ende of the worlde: the An-  
gels ſhal goe forth, and ſeperate  
the euil from the righteous, & caſt  
them into the forname of fier. By  
theſe ſentences we may ſecy Hy-  
pocrites ſhall be mingled w the  
godly vntil the day of iudgement.

Whereas the Anabaptiſtes doe  
cite the Prophets, who ſpeaking  
of Chriſtes kingedome, vſe often  
figures and ſimilitudes of worlde-  
ly Empires, that by tempoꝛall &  
viſible thinges we may ariſe to a  
depe conſideration of ſpirituall &  
eternall thinges in chriſtes king  
dome,

A meditation

dome, let vs learne so to doe: and  
agayne lette vs knowe, that the  
Ghospell is the exposition of the  
Prophetes, and therefore those  
corporeal metaphors in the Pro-  
phetes, paynting forth the king-  
dome of Christ, must be interpre-  
ted accordynge to the Ghospell,  
which teacheth cleerly Chrystes  
kingdome to bee a spirituall and  
no temporal thyng, as before is  
shewed.

Esay. 53.

Whereouer the Prophets enen  
them selues doe playnely shewe  
Chrystes kingdome to be a spiri-  
tuali thyng. We the not Daniel  
saye that Christe shall be kylled?  
And Esay also, doth not he saye  
that Christe shall geue hys lyfe  
for sinne? So that we may see no  
affirmation of corporeal dominion  
here on earthe in thys lyfe. We-  
sides

Daniel. 9

## A meditation.

sides this, the Prophetes doe as-  
firme also Chyistes kingdome to  
be eternall, and therefore cannot  
be tempozall. Figures and Me-  
taphozs can bee no otherwise the  
Allegozically vnderstanded. I  
nede not to tel howe that the pro-  
phetes vse to speake of Chyistes  
kingdome, that they doe not dys-  
cerne the tynes of this life and of  
the life to come, because Chyistes  
eternall kyngedome is begonne  
in spirite and sayth in thys lyfe,  
and afterwarde endureth for e-  
uer. Howe be it some tymes, and  
often they do otherwyse, & plain-  
ly shewe that Chyistes kyng-  
dome and Church shal suffer per-  
secution in thys life, as in the. 2.  
Psal. and Psal. 115. precious in  
the sight of the Lorde is the death  
of his santes. And Psalme. 72.

Cap.

Clap

A meditation

Esay. 30. Daniel. 12.

**T**hat there is an everlastynge life, where it is, & what knowledge and vnderstanding thereof may be had in thys life.

**T**hat there is an everlastynge lyfe, none will deny but such as wyl deny God. For if he be true and iuste (or els he is not God) then can there not bee but an eternal life. That he hath both spoken it & promysed it in Math 25. 1. Coz. 15. Hebze. 4. 11. 13. 1. Peter. 1. it apereth, & els wher in very many places. So that to deny an everlasting life, is to deny God, to deny Christe, and all that ever he did: also to denye all pirie and religion: to condemne of folyshnes all good men, War-  
tyrs

**A meditation.**

tyes, Confessors, Euangelistes,  
Prophets, Patriarkes. Summa,  
the deniall of eternall lyfe is no-  
thing els, but a denyal of the im-  
mortality of the Soule, and so a  
playne makynge of man nothyng  
better then beastes. If it be so, let  
vs then eate and drynke, for to  
morrowe we shal die. Lorde deli-  
uer vs from this Sadduceal and  
Epicureal impietie, & graunt vs  
for thy mercies sake (deare God)  
that we may be assuredly perswa-  
ded that there is in dede an eter-  
nall life & blysse with thee for thē  
that putte their truste in thee: a-  
mongest whom accompte me for  
thy mercies sake.

Agayne, thys eternall life,  
and the place appointed for them  
that bee thy seruantes, all men  
doe graunt to bee with thee,

**C.ij.**

**Not**

**1. Cor. 16**

**Where  
this eter-  
nal life is**



A meditation.

**1. John. 4.** Not, because thou arte euery  
where, they doe therefore thynke  
so of eternall lyfe that it is euery  
where. For they by thy word do  
knowe, that in as muche as no  
man can see thee and lyue, this e-  
ternall life and thy blessed p[re]s[en]ce  
is moste pleasaunte and hadde in  
fruition after in an other world,  
wherunto by corporal death they  
doe depart, and are translated to  
a place aboue them, where thou  
dwellest in a lyght where vnto  
**1. Tim. 6** no man can app[ro]ch. Ab[ra]-  
hams bosome (they reade) was a  
houe, as the place for the wicked  
was alove and beneath. Elias  
was caught vp into heauen: and  
thy s[on]e our deare sauour p[re]sented,  
that wher he is, those also might  
be which thou haddest geue him,  
and might see his glo[ri]y. Nowe  
here

## A meditation

hee (deare father) we learne by  
thy spirite, was ascended and ta-  
ken vp in his very body into hea-  
uen, whether Steuen looked vpe  
and sawe thy Chzist standing on  
thy right hand, to whom he prai-  
ed: Oh Lorde Iesu receaue my **Act. 8.7**  
Spirite. Graunts I beseeche thee  
gracious God and father, that I  
maye haue a cleane harte more &  
more to see thee, and so in spirite  
to see and loke vpon often thys  
place: whether bynge me at the  
length in body also, I hūbly pray  
thee.

Now, what a thing this euer-  
lasting lyfe is, no man is hable to  
conceaue, much lesse hable to vt-  
ter: For the peace of God whych  
is eternal life, passeth all vnder-  
standing. The eye hath not seene,  
the eare hath not hearde, neyther  
can

What  
maner of  
thing this  
euerlasting  
life is.

E. 113.

## A meditation.

**1. Cor. 2.** can mans hart conceaue those things,  
ges, which thou (deare god) haste  
prepared for them that loue thee.  
Whatsouer therefore can be spo=  
ke or imagined of thy kingdome,  
of the clerenes, ioye, and felicitye  
of the same, is nothinge in compa=  
rison: as we may see by thy pro=  
phets, which (because they could  
not otherwyse) vnder coꝝpoꝝall  
things haue shadowed the same.  
So that the confidence of eternal  
lyfe, what a thing it is, can in no  
wise be tolde. Howe be it, some=  
what we maye be broughte into  
some lighte of it by earthly thin=  
ges, to thynke on thys sorte: If  
God haue geuen here so manye  
things in a straunge place, how  
many are the great good things  
that be at home: if in a prison are  
so many mercies, how many are  
they

## A meditation

they in the palace? If the wicked  
haue so many benefites, what is  
y<sup>e</sup> store prepared for thy seruants,  
Oh Lorde? if thy children fynde  
such comfort in y<sup>e</sup> daye of cares  
and mourninge, what shall they  
fynde in the daye of the mariage?  
If wyth beastes men being haue  
y<sup>e</sup> vse of so innumerable blessings,  
oh howe many are the blessings  
whiche they shal enioye wyth thy  
Angelles, and with thee thy selfe  
(O deare God) when they shall  
see thee, and haue the fruition of  
thee, in whom is fulnes without  
lothing of all good and faire thin  
ges: so that nothinge can be moze  
desired, and that for euermoze?

This thy Chyldren doe not so  
see, as they nowe beleue it: I say  
that euē in their bodies they shal  
see it w<sup>th</sup> euer, as Job said: They  
E. iij. beleue Job. i. 9.

A meditation

beleeue that they shal see thee and  
their owne eyes behold thee, whē  
these our corporall eyes, our bo-  
dyes being reysed, shall doe theys  
duties. Suche a knowledge of  
thee they beleue to haue, as shal  
not be onely intellectuall and by  
faith, as nowe it is: but euen a ful  
sight and fruition, yea a continu-  
**1. Cor. 13** tio & felowship with thee. Now  
they see but in a glasse, euen in a  
dark speaking: but then they shal  
see face to face. For sayth though  
it be the substance of thinges ho-  
ped for, and a certaine dark sight  
of thee: yet it may not be cōpared  
to the rewarde of sayth, and glo-  
rious sighte which we shal see in  
the lyfe to come, when sayth and  
hope shal cease. Now thy childre  
knowe that they bee thy sonnes,  
though it yet appeare not what  
they



## A meditation

they shal be. We know (say they)  
that when our Chyiste God and  
man shal apeare, then shal we be  
like vnto him, for we shal see him  
euen as he is. Oh great preroga-  
tine to see Chyist as he is: which  
is not to bee considered so muche  
for the manhod-, as for the God-  
heade it selfe: as Danle doth also  
write, that when all thinges are  
subiect vnto the sonne, then shall  
he be subiect vnto thee (deare fa-  
ther) also, that God may bee all  
in all. And therfore Chyiste oure  
Saniour prayed for vs, that we  
myght knowe thee the only true  
God. Not that our Chyiste thy  
Sonne, is not with thee the true  
coequal and substantial God: but  
that we might knowe howe that  
after the iudgement, suche a my-  
sterie of hys mediatourship shall  
not

1. Cor. 15

## A meditation

not bee in heauen as is nowe in  
earth. The thou blessed trinitie,  
God the father, God the sonne, &  
God the holy ghost, shalt be al in  
all: thou shalt be the ende of our  
desires: thou shalt be looked vpon  
without ende: thou shalt bee lo-  
ued without lothing: thou shalt  
be praysed without swerines. Al-  
thoughe lothsomnes be wonte to  
followe fulnes, yet our fulnes in  
the contemplaciō of thy pleasures,  
shal bring with it no kinde at all  
of lothsomnes. Sacietie of ioyes  
shall be in the beholdinge of thee:  
pleasures are in thy righte hande  
for euer: we shalbe satisfied whē  
wee arysle after thyne Image, I  
meane, in the resurrection. Oh  
deare Father, shewe thy selfe vn  
to vs and we aske no moze. Oh  
graunt vs with thy Sainctes in  
euers

## A meditation

everlastinge lyfe, to prayse wyth  
perpetual praises, thy holi name.  
Happy then and happye agayne  
were we, if that day were come,  
that we myghte singe wyth thy  
Angels, elders, and innumera-  
ble thousands, a newe songe and  
say: thou christ Iesu which waste **Apoca. 5.**  
slayne, art worthy to receaue po-  
wer, and ryches, and wysedome,  
and strengthe, and honoure, and  
glozy, & blessing. In this blessed  
life al kind of maladyes, griefes,  
sorrowes and euilles bee farre  
asway, and all full of all kinde  
of mirthe, ioye, and pleasure. Oh  
that we mighte see nowe a lyttle  
with **S.** John that holpe **E**gyptie  
newe Jerusalem descending from  
heauen, prepared of **GOD** as a  
byrde trimmed for her husbnde.  
Oh that we mighte nowe some-  
thyng

## A meditation

**Apoc. 21**

thing heare the greate voice spea  
kyng out of the thzone: beholde  
the tabernacle of **GOD** is with  
men, & he will dwell with them,  
and they shalbe his people, and he  
shall be vnto them their **God**:  
he will wype awaye all  
teares from theye  
eyes, and death  
shall be no  
more,  
noe sweytinge noe cryng,  
noe sorowe, for the  
former thinges  
are gone,  
(\*\*\*)

A meditation

**C**A Meditation of  
the blessed state and  
felicitie of the lyfe  
to come.

**T**his body is but a prison  
wherin y<sup>e</sup> soule is kepte;  
and that verely not beau-  
tifull & bright, but darke  
and most dirtie, disquiet & fustie,  
fraille, and filled vp with muche  
vermine and venemous vipers  
(I meane it cōcerning our affec-  
tions) standing in an ayze moste  
vnholosome, & prospect most loth-  
some, if a man consyder the ex-  
crements of it by the eyes, nose,  
mouth, eares, hands, feete and al  
the other partes. So that no bo-  
cardo, no little ease, no dungeon,  
no bishops prison, no gate house,  
no linke



A meditation<sup>4</sup>

no linke, no pit maye be compa-  
red in any poynte, to be so euill a  
pylson for the body, as the body  
is for and of the soule. whereby  
the chyldren of God haue bene  
occasioned to crie, and lament  
their longe being in it. Oh sayth  
Dauid, how longe shall I lye in  
this prision? Oh wretch that I  
am, sayth Paule, who shal deli-  
uer me out of this body of sinne?  
which is an heauy burthen vnto  
my soule, as my wise mā saith. And  
therfore the godly crye, now let  
thy seruant depart in peace: Oh  
that I were dissolued & had put  
of this earthly and fraile taber-  
cle: Take me vnto thee, and  
brynge my soule out of this pri-  
son, that it may gene thanks  
vnto thee, O Lord. For so long  
as

Rom. 7.

Luke +2+

Psal 142

of the life to come.

as we be in this body, we cannot see the Lord: yea it is an heauy habitation, and depresseth downe soze the spirite from the familiaritie, which it els shoulde haue with God.

This world and life is an exile, a vale of miserie, a wilderness, of it selfe being voyde of all vertues and necessities for eternal life, & full of enemies, sorowes, sighings, sobbings, gronings, miseries, &c. In daunger to hunger, colde, heate, thirst, sozes, sickness, temptations, troubles, death, and innumerable calamities: being momentarie, short, vnstable, and nothing but vayne, and therfore is compared to a warfare, a womā's trauaile, a shadow, a smoke, a vapour, a woide, a storme, a tempest,  
in the

## A meditation

in the whych Gods people feele  
greate molestations, grefes, and  
troubles, now we of Sathan hym-  
selfe, now we of the world, now we of  
their owne fleshe, & that so won-  
derfully, diuersly, dangerously,  
and contrarily, that they are en-  
forced to cry: Oh Lord whē shal  
we come and appere before thee?  
Whē shal this misery ende? whē  
shall we be deliuered out of this  
vale of misery? out of this swyl-  
dernes? out of this continual af-  
fliction and most perilsous seas?

But where thou art (Oh lord  
and deare father of mercy) there  
is not only no prison, no dolors,  
no sorow, no sighings, no tearcs,  
no sickness, no hunger, no heate,  
no colde, no payne, no temptati-  
ons, no displeasure, no malice, no  
pride, no vncleanes, no contenti-  
on, no

of the life to come.

on, no tormentes, no hozroz, no  
sinne, no filth, stink, dearth, death  
no weeping, teares, misery, mys-  
chiefe: There is (I say) not only  
no such thyng of any euill, nor=  
some, or displesaunt thyng: but al  
libertie, all light, all plesantnes,  
al ioy, reioycing, mirth, pleasure,  
pastime, health, wealth, ryches,  
glozy, power, treasure, honoz, tri-  
umphh, comfort, solace, loue, vni-  
tie, peace, conoord, wisedom, ver-  
tue, melodye, mekenes, felicitie,  
beatitude, and all that euer can be  
wished or desired, in mooste secu-  
ritie, eternitie, and perpetuitie &  
may be thought, not only of mā,  
but of Angels and Archangels,  
yea aboue all thoughts. The eye  
hath not seene the lyke, the eare  
hath not heard it, nor no hart is  
able to conceyue in any poynt, a-

1. Cor. 2.

f. i. ny parte

A meditation

ny part of the blisseful beatitude,  
which is wyth thee moſte deare  
God and father, moſt deare lord  
and ſautour, moſt gracious good  
God and comforter. where thou  
art (O bleſſed God) The Archā  
gels, Angels, thrones, powers,  
Dominations, Cherubims, Ce-  
raphims, Patriarkes, prophets,  
apostles, martyrs, virgins, con-  
fessors, and ryghteous spirites,  
cease not to singe nighte and day  
holpe, holpe, holpe, Lord God of  
Hostes: honour, maiestye, glozy,  
power, empire and dominion be  
vnto thee, Oh God the creator,  
Oh Lord Iesu the redemer, Oh  
holy spirite the comforter.

Apoca. 4

Apoca. 5.

In recozdation of this, oh how  
thy Childzen reioyce: howe con-  
temne they the pleasures of thys  
wozldes: howe little esteeme they  
any



of the life to come.

anye corpeꝛall grieve oꝝ shame?  
how desire they to be with thee?  
Howe amiable are thy taberna-  
cles, Oh Lorde God of Hostes, **Psal. 84**  
(say they:) my soule hath a desire  
to enter into the Courtes of the  
Lorde: my hart and my soule re-  
ioyceth in the living God: blessed  
are they that dwell in thy house,  
they ſhall may alwayes be prayſing  
thee. For one day in thy courtes  
is better then a thousand els wher.  
I had rather bee a doꝛe keeper  
in the house of my God, then to  
dwell in the tentes of vngouly-  
nes: for the Lord God is a lyght  
and defence. And againe, lyke as **Psal. 24**  
ſhall harte desireth ſhall water brokes,  
ſo longeth my soule after thee, Oh  
god: my soule is a thurst for god,  
yea euen for the living god. Whẽ  
ſhall I come to appeare before the **Psal. 13.**  
preſence

**J. ii.**

A meditation

- presence of god? My soule thirsteth for thee, my flesh also longeth after thee in a barren & dry land, where no water is. They (thy chyl dren I meane O lord) desire the day of that their redemption: they still crie, let thy kingdome come: they cry, come lord Jesus: they lift up their heads, lookinge for thy appearing (oh lord) which wil make their vile body lyke to thine own glorious and immortal body: for when thou shalt appeare, they shalbe like vnto thee. Thy Angelles wil gather them together, & they shall meete thee in the cloudes, and be alwayes with thee. They shal heare thy joyfull voyce: Come ye blessed of my father, possesse the kingdome prepared for you, from the beginning. Then shall they be like to thy
- Roma. 8.
- Apoc. 22.
- Philip. 3.
- Math. 14.
- Math. 25.
- Math. 12.

of the life to come.

thy Angels. Then shal they be **Math. 13**  
like vnto the Sunne in thy king  
dome. The shal they haue crow-

nes of glozy, & be endewd with  
white garments of innocencie & **Apoc. 7.**

righteousnes, with palmes

of victoꝝ in their handes.

Oh happy is he

that may but see

that immoꝝ-

tal and

incorruptible inheritaunce,

whiche they shal enioy

foꝝ euermoze.

Amen.

**F. iii.**

A fruitfull

**A** short introduction  
to the vnderstanding of the  
**S**criptures, containinge  
the summe of all the Diu-  
tie necessarie for a  
**C**hristian  
con-  
science. By John  
Wadsworth.



Man that is rege-  
nerate and borne of  
God ( the whiche  
thinge y<sup>e</sup> every one  
of vs do beeleue,  
oure baptisme the  
**S**acramēt of regeneration doth  
require vnder paine of dampna-  
tion, and therfore let enery one of  
vs with the virgin Mary say, be  
it vnto me O Lorde according to  
thy

## Instruction.

thy worde, accordinge to thy sacramēt of baptisme, wherein thou hast declared our adoption: and let vs lament the dowting hereof in vs, striving against it as we shalbe made able of the Lord) a man I say, that is regenerate, consisteth of two mē (as a man maie saie) namely of the olde man and of the newe man. The olde man is like to a mightie Giant, such a one as was Goliath, for his birth is now perfecte. But the newe man is like vnto a little chyld, suche a one as was Dauid, for his birth is not yet perfecte vntill the day of his generall resurrection.

The olde man therefore is more stronger, lusty, and stirring, then is the new man, because the birth of the newe man is but begonne

I. ill,

now,



## A fruitfull

now, and the olde man is perfect  
ly borne. And as the olde man is  
more stirringe, lustye, & stronger  
thē y<sup>e</sup> new man: so is y<sup>e</sup> nature of  
him cleane cōtrary to y<sup>e</sup> nature of  
y<sup>e</sup> new mā, as being earthly & cor-  
rupt & Satans sede, y<sup>e</sup> nature of  
y<sup>e</sup> new mā beig heauēly & blessed  
with the celestial seed of god. So  
that one man, in as much as he is  
corrupt with the seede of the ser-  
pente, is an olde man: and in as  
muche as hee is blessed with the  
seede of God from aboue, he is a  
new mā. And as, in as much as  
he is an old man, he is a sinner  
& an enemy to god: so in as much  
as he is regenerate, he is righte-  
ous, and holpe, and a frende to  
God, the seede of God p<sup>r</sup>esernig  
him from sinne, so that he cannot  
sinne, as the seede of the serpente,  
sober.

## Insteuction.

Wherewith he is corrupt euen fro  
his cōception, inclineth him, pea  
enforceth him to sinne & nothing  
els but to sinne. Soo that the  
best part in man befoze regenera  
tion, in Gods sight, is not onely  
an enemy, but enmitie it selfe.

One man therfoze wich is rege  
nerate, well may bee called al  
waies iust, and alwaies sinfull:  
iust in respect of Gods seed, and  
his regeneration: sinfull in res  
pect of Satans seed & his firste  
birth. Betwixt these two men  
therfoze, there is continuall con  
flicte & warre most deadly. The  
flesh and olde man by reason of  
his birth that is perfect, doth of  
ten for a time, preuaile againste  
y new man (being but as a child  
in comparison) and that in such  
sozte, as not onely other, but eu  
sha

## A fruitfull

• the children of God them selues  
• thinke that they bee nothing els  
**psal. 77.** • but o'be, and that the spirit & seed  
• of God is lost and gone away,  
• wher yet notwithstandinge the  
• the truth is otherwise, the spirit  
• and the seede of god at the length  
• appearing againe, and dispelling  
• away the cloudes, which couer  
• the sonne of gods seed from shi-  
• ning, as the cloudes in the ayer  
• do & corporal sonne: so that some  
• times a man cannot tell by anye  
• sense, that there is any sonne, the  
• cloudes and windes so hiding it  
• frō our sight: Euen so our cecitie  
• or blindnes and corrupte affecti-  
• ons doe oftē shadow the sight of  
• Gods seed in Gods children, as  
• though they were plaine reprob-  
• ates, wherof it commeth, that  
• they praying accoꝛdinge to their  
sense,

## Instruction.

sense, but not accordinge to the  
truth, desire of god to geue them  
againē his spirit, as though they  
had lost it & he had takē it away.  
Which thing God neuer doth in  
deede, althoughe he make vs to  
thinke so for a time: for alwayes  
he holdeth hys hande vnder hys  
childrē in their faules, that they  
lie not still as other do which are  
not regenerate. And this is the  
difference betwixte Gods Chil-  
dren which are regenerate, and  
elect befoze all times in Christ, &  
the wicked cast awayes, that the  
elect lie not still continually in  
their sinne as do the wicked, but  
at the length do returne againe  
by reason of gods seed, which is  
in them hid as a sparkle of fier  
in the ashes: as we may see in  
Peter, Danto, Paule, Marpe  
Magdalen

## A fruitfull

and others.

For these (I meane Gods Children) God hath made all things in Christ Iesu: to whom he hath geuen this dignity, & they should bee his inheritance & spouses.

This our inheretour Christ Iesus, GOD with God, light of light, coeternal and consubstantiall with the father and with the holy Ghost, to the end that he might become oure husband (because the husband and the wyfe must be one body and flesh) hath taken our nature vpon hym, communicating swith it and by it in his owne person, to vs all his children, his diuine maiestie, as

2. Pet. 1. Peter saith, and so is become flesh of our flesh, and bone of our bones substantially: as we are become flesh of his flesh and bone



## Instruction.

bone of his bones spiritually, all that euer we haue pertaining to him yea euen our sins: as al that euer he hath, pertaineth vnto vs, euen his whole glozy. So that if Satan should somon vs to answer for our dettes or sinnes, in that the wife is no sutable person but the husband, wee may well byd him enter his action against our husband Christ, and he wyl make him a sufficient answer. For this end (I meane that we might bee coupled & married thus to Christ, and so be certein of saluatiō & at godly peace with god in our consciences) god hath geuen his holy word, which hath two partes (as now the children of God do consist of two men) one part of gods word beig proper to y<sup>e</sup> old man, & the other part  
of


## A fruitfull

of Gods word beinge proper to  
the new man. The part properly  
pertaining to the old man is the  
law: the part properly pertaining  
to the new man is the gospel.

The law is a doctrine which co  
maundeth & forbiddeth, requi=  
ring doing and auoiding. Under  
it therfore are cōteined al pzecep=  
tes, threathings, promises vpon  
condicions of our doing & auoy=  
ding &c. The Gospel is a doc=  
trine which alwaies offreth and  
giueth, requiring on our behalfe,  
not as of woorthines or as a cause  
but as a cerificat vnto vs, & ther  
fore vnder it is contained al the  
free and swete promises of god:  
as I am the lord thy god &c.

In thole that be of peres of dis  
cretiō, it requireth faith, not as a  
cause, but as an instrumēt wher  
by

## Instruction.

by we our selues may be certeine ,  
of our good husband Christ, and ,  
of his gloype: and therfore when ,  
the conscience seleti it selfe dys= ,  
quieted for feare of Gods iudge=   
ment agaynst sinne, she maye in ,  
no wise loke vppon the doctryne ,  
perteyninge to the olde man, but ,  
to the doctrine only that pertey= ,  
neth to the newe man, in it not lo= ,  
king for that which it requireth, ,  
¶ is Faith, because we neuer be= ,  
leue as we should: but only on it ,  
which it offreth, which it geneth ,  
¶ is, on gods grace & eternal mer= ,  
cy and peace in Christ. So shall ,  
she bee in quiet, when she loketh ,  
for it altogether out of her self in ,  
Gods mercy in Christe Iesu: in ,  
whose lappe if she laye her heade ,  
with saunt John, then is she hap= ,  
py and shal find quietnes in deed. ,  
when

## A fruitfull

When she feleth her selfe quyetē,  
then in Gods name let her looke  
on the lawe & vpon such thinges  
as it requireth, ther by to bydel  
and kepe downe the olde Adam,  
to slay that Goliath, from whom  
she must nedes keepe the sweete  
promises, being the bed wherein  
her spouse and she mete and lie to  
gether, as the wife will kepe her  
bed only for her husband, although  
in other thinges she is contented  
to haue fellowship with others,  
as to speake, sitte, eat, drinke, go,  
&c. So our cōsciēces, which are  
Christs wines, must nedes kepe  
the bed, that is, Gods sweete pro  
misses, alonly for our selues and  
our husbāde, there to meete to  
gether, to embrace and laugh to  
gether, and to be ioyful together.  
If sinne, the lawe, the deuyl, or  
any

**A fruitfull**

any thinge would crepe into the  
bed and lie there, then complaine  
to thy husband Christ, and forth  
with thou shalt see hym playe  
whinees parte. Thus my dearly

beloued, I haue geuen you

in fewe wordes a summe

of all the Discipline

which a christian

conscience can

not want,

(.)

**G.**



**A Prayer, whiche**  
**John Bradford said a lit-**  
**tle before his death in**  
**Smithfelde**

(\*)

**Math. 26**



**Actes. 7.**

**2. Cor. 1.**

**M**ercifull God and  
father, to whom  
our saviour christ  
approched in hys  
feare and nede, by  
reason of death, &  
founde comforte: gracious God &  
most bounteous Christe, on whō  
Stephen called in hys extreame  
neede, & receiued strength: moste  
heninge holy spizite, which in the  
middest of all crosses & death, did=  
best comfort the apostle s. Paule,  
with moze consolations in christ,  
then he felt sorowes & terroris  
in the worlde: haue mercy vppon  
me a most miserable, vile & wret=  
ched

A prayer.

thou sinner, which nowe drawe  
here the gates of death deserved  
both in soule & body eternally, by  
reason of my manifold horrible, old  
& newe transgressions, which to  
thine eyes (O lord god) are open  
and known. Oh be merciful vn-  
to me, and forgive me for the bit-  
ter death and bloodsheddinge of  
thine onely sonne Iesus Chyriste.  
And though the thy Justice do re-  
quire in respect of my sinns, that  
nowe thou shouldest not heare me,  
contemning thy dayly callinges:  
yet let thy mercy, which is aboue  
all thy works, and wherewith the  
earthe is filled, let thy mercy (I  
say) preuaile towarde me, thro-  
uow the merites & mediation of  
chryst our saviour, for whose sake  
it pleaseth thee to bringe me forth  
now, as one of his witnesses, &  
a re-

## A prayer.

a record brarer of thy verity and  
trueth taught by him, to geue my  
life therfore. To which dignity I  
do acknowledge (deare god) that  
there was neuer anye so vnwor-  
thy and vnniete, no not the these  
that haged with him on y cross.  
I humbly therfore pray thee that  
thou wouldest accordingly, ayde,  
helpe, & assist me with the strenght  
and heauenly grace, & with christ  
thy sonne I may finde comfote,  
with Stephen I may see thy pre-  
sence and gracious power, with  
Paul and all others, whych for  
thy names sake haue suffred afflic-  
tious and death, I maye finde so  
present with me thy gracious co-  
solation, that I may by death glo-  
rify thy holy name, set forth & ra-  
tify thy verity, comfote y hartes  
of the heauy, confirme thy church  
in

A prayer.

In thy truth, conuert some that are  
to be conuerted, and so depart out  
of this miserable world (wher I  
do nothing but dayly heape sinne  
vpon sinne) and enter into the fru  
ition of thy blessed mercy: wherof  
now geue & increase in me a liue-  
ly taste, sense, and felinge, wher-  
through the terrour of death, the  
torments of fier, the pains of sin,  
& darts of Sathan, & the dolours  
of hell, may neuer overcome mee:  
but may be dzenen away through  
the working of that most graci-  
ous spirite: whych now pléteous-  
ly endue me withal, that through  
the same spirite I maye offer (as  
nowe I desire & am redye to do)  
in christ & by him, my self wholly,  
soule and booy, to be a liuely sacri-  
fice, holy & acceptable in thy sight  
(deare father) whose I am & al-  
waies

A prayer.

Wales haue ben, euen fro my mothers wombe, yea, euen before thy world was made: to whō I commend my self, faith & name, familie & frendes, countrey, and al the whole church: yea, euen my very ennemies, accordinge to thy good pleasure: beseechinge thee entierly to geue onto moze to this realme of Englande, the blessinge of thy worde againe, with godly peace, to the teaching and lettinge forth of the same. Oh deare Father, now geue me to come vnto thee: purge & so purify me by this fier, in Christes death and passiō, thoroowe thy spirite, that I may be a burnte offeringe of swete smel in thy sight, which liuest & raygneest with the Sonne & the holy ghost now and foreuermoze, worlde without ende.

Amen.



*Ephe. v.*

☞ Awake thou that sleepest and  
arise from the Dead, and  
Christe shal shew light vn-  
to thee.

*Certein faults escaped.*

In the 7. lease & first side, reade  
in the margent thus: By looking  
on our olde faulles.

In the 13. lease and second syde  
adde to y<sup>e</sup> later note i y<sup>e</sup> margēt:  
Felicite which we obtain by Death.

In the 43. lease, in y<sup>e</sup> title of the  
Introduction read Diuinitie.

And in the other titles, for In-  
struction read Introduction.